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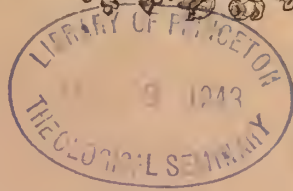
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1861



THE

TWENTY-SEVENTH

ANNUAL REPORT

OF THE

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A. B. C. F. M.

American, Madura Mission.

1861.

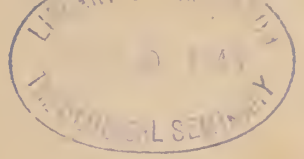
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MADRAS:

PRINTED AT THE AMERICAN MISSION PRESS.

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THE
TWENTY-SEVENTH
ANNUAL REPORT

OF THE

American Madura Mission.

1861.

MADRAS :
PRINTED AT THE AMERICAN MISSION PRESS.

REPORT.

THE year 1861 is ended—a year never to be forgotten in the world's history, and certainly not in the annals of that nation from whence came the American Madura Mission. While in our native land there has been the “battle of the warrior, with confused noise and garments rolled in blood,” we, in this remote portion of the eastern world, under the protection of the Prince of Peace, and in obedience to his last command, have prosecuted our work of making known to the perishing, a crucified Saviour, with the usual measure of success and the Divine blessing.

In reviewing the past year, we are called upon to praise God for the health given us in the carrying forward of our missionary work. Although the messenger of death has entered our dwellings, removing two infant children, yet no adult member of our mission has been called away, nor has there been experience of severe and protracted illness. Up to the year 1847, when this mission had existed thirteen years, and there had been connected with it twenty-two missionaries with their wives, there had been removals by death of four male and seven female members. There have been now, in all, thirty-one missionaries with their wives associated with the mission, and it is a remarkable fact, demanding gratitude to God, that for nearly fourteen years there has been no death of an adult member.

During the year, we have had the pleasure of welcoming the return, with renewed strength, of Mr. and Mrs. WEBB, after three years' absence, and the happiness of being reinforced by the arrival of Mr. and Mrs. SCUDDER. Mr. Webb reached his station, Dindigul, July 23d, and Mr. Scudder arrived at Madura, August 10th, where he is at present, engaged in the study of the language.

The following table indicates the location of the members of the mission, the provision made for vacant stations, and the changes which have occurred during the year.

Battalagundu,.....	Rev. G. T. Washburn, Mrs. Washburn.
Dindigul,.....	Rev. E. Webb, Mrs. Webb.
Madura,	{ Rev. J. Rendall, Mrs. Rendall, Miss Sarah W. Ashley, Rev. D. C. Scudder, Mrs. Scudder.
Mânâmadura,	Rev. W. B. Capron, Mrs. Capron.
Mandapasâlai,.....	Rev. H. S. Taylor, Mrs. Taylor.
Mêlûr,	Rev. T. S. Burnell, Mrs. Burnell.
Pasumalai,	Rev. W. Tracy, Mrs. Tracy.
Periaculam,.....	Rev. J. T. Noyes, Mrs. Noyes.
Pulney,	Rev. C. T. White, Mrs. White.
Sivagunga,	In charge of Mr. Capron.
Tirumangalam,	Rev. J. Herrick, Mrs. Herrick.
Tirupuvanam,	Rev. E. Chester, Mrs. Chester, (at present residing in Madras, and the station being in charge of Mr. Capron.)
Usulampatty,	In charge of Mr. Herrick.
In America,.....	Rev. C. F. Muzzy, Mrs. Muzzy, Rev. J. E. Chandler, Mrs. Chandler.

Our mission now numbers fourteen members, twelve of whom are in the field, though Mr. Chester is temporarily absent at Madras, prosecuting medical study.

We regret that in consequence of the death of Dr. Ward, while at sea on his way to Ceylon, a change in the designation of Dr. Green to this mission became necessary.

MODE OF LABOR.

In our efforts for the salvation of the Tamil people, we feel that the preaching of the gospel, the proclaiming of life and salvation through a crucified and risen Saviour is the great instrumentality. Every other means must yield to this. Although the preaching of Christ crucified is still, as of old, to multitudes a stumbling block and foolishness, yet the testimony of the brethren to the prominent place given to the doctrine, is unanimous. One remarks, in reference to making known to the heathen, Christ as a crucified Saviour, "I never omit this point;" and another says: "When preaching to the heathen, I ever feel it to be my first duty to tell them of Christ and Him crucified. This should be the centre of all that is said. The holiness of God, the sinfulness of man, death and eternity, heaven and hell, the resurrection and the judgment—all these and every other important truth lead us directly to Christ, the only Saviour of sinners, the way, the truth and the life." In thus making it our special business to proclaim the way of life

through the atonement of the Son of God, much time is spent in tours to the village congregations, and in preaching to the heathen. Most of the members of the mission, in touring during the year, have spent from two to nearly four months, and have travelled from 800 to over 1000 miles each. Of course when one has a large station church and many pastoral and other duties, so large a proportion of time as this could hardly be spent in touring. In reference to Sabbath labors at the station, it may be said that during the year, the brethren are absent on tours and for other reasons, about two Sabbaths in five. In such cases, where there are native pastors, they usually conduct the services; if there is no pastor, then the devotions are led by a catechist or teacher. At every station there is a Sabbath school, which, taken in connection with a catechetical examination of the congregation, often takes the place of the afternoon service. The Sabbath school is, in many cases, taught by the missionary and his wife, as well as by the mission agents. In one instance, during the year, a missionary expresses the hope that two Sabbath-school scholars have been converted.

When in the villages, besides preaching to the heathen and the holding of meetings for instructing and catechizing the people, the missionaries generally examine the schools; and, when at home, many are so situated that they can, each morning and evening, visit heathen villages or congregations near. At the stations generally, there are meetings during the week for the benefit of those living at a convenient distance, and in some cases meetings for the women, conducted by the missionary ladies.

The distribution of the Scriptures and tracts is also an interesting and important part of our labors.

THE CONGREGATIONS.

The system of village congregations continues to hold a prominent place in our missionary work, and though it is not our privilege to report accessions to our numbers during the year, yet we believe there has been progress—substantial progress in many congregations; and, although there is a falling off in the aggregate, yet six of the brethren report either new congregations or increase to existing ones. In reference to the stability of the congregations, and progress in knowledge of, and obedience to, the truth, such statements as these are made. Progress is shown by the manifest interest in attendance upon the ordinances of the gospel. Deep feeling is often manifest in prayer meetings. There is less intemperance, less litigation, relapses are less frequent, and the Sabbath is better kept. On

this subject of Sabbath observance, one missionary states that at his station a Sabbath convention has been held recently. "It was attended by delegates from each congregation, besides the catechists and teachers; in all, 30 men. The meeting commenced at 9½ A. M. and continued until 4½ P. M. The subject discussed was the observance of the Sabbath. They all came at their own charges and appeared to do so very cheerfully. The members all took part in the discussions, and voted a series of resolutions of a most practical nature, all of which grew out of the discussion and were suggested and proposed by themselves."

While the number of congregations is 145, the same as last year, there are more than 200 towns, villages, and hamlets where there are native Christians, from each of which, to a greater or less extent, go forth influences of good to dispel the surrounding darkness. May a gracious God cause that these weak and feeble bands shall indeed all be lights in the world, as a city set on a hill that cannot be hid.

In reference to the congregations assisting themselves in building and repairing prayer houses and school houses, each missionary reports aid from the members, though very rarely to the extent of one half the expense. The people, as is well known, are generally extremely poor.

Many of our congregations were gathered from the Romanists, and among them there is perhaps less stability than in those from the heathen. It is an interesting fact that at the station of Mandapasâlai, where the adherents number over two thousand, nearly all were gathered from the heathen. It is also a very interesting fact as showing progress in a series of years, that ten years ago, the number was less than a thousand.

It has been thought by some that there is less willingness among the people to form congregations now than ten or fifteen years since, but the opinion of a majority of the mission is that there is not much difference in this respect. There are also in the community more just conceptions of the nature of Christianity, and less expectation of worldly gain than in former years. In regard to this matter, the missionary of the station last alluded to, thus remarks: "I have not means to receive congregations as formerly. The time too has come, I think, when it is not, on the whole, best to receive them just as we formerly did, and do all for them, without their laboring to aid. We cannot do it indefinitely. Somewhere we must stop, and I think that we must now begin to preach that if they repent and seek after God, they must show it by taking Christ's yoke upon them, and doing service unto God. This will temporarily check, or modify the

character of the current towards us, but a people truly turned unto the Lord and working for him with us, will give the cause an advantage that can by no means be secured by any aid that can come from home."

THE CHURCH.

From the village congregations for the last few years, have been much the largest accessions to the church, while in the early history of the mission, nearly all received were from the boarding schools and from among those living at the station centers.

While the standard of piety, in not a few members of the church, is low, we yet find many things hopeful and encouraging. It is believed by most of the missionaries that secret prayer is generally practiced, though with many it is confined to a form. It should be remembered also in this connection, that the manner of life among this half-civilized people, can hardly fail to be a hinderance to growth in grace and piety, and a life of prayer, when compared with the state of things in lands where the style of christianity and civilization is high. On this subject, and with particular reference to family prayer, a brother thus remarks: "As the term family prayer is generally understood, I think it is not practiced; am pretty sure it is not. The coming together for prayer is common, and prayer of the ejaculatory character is common, and prayer in the house is somewhat practiced; but *systematic family prayer* is much less common. That causes a kind of order or civilization that is rare in the poorer class of families in this country." The above remarks apply particularly to the common people in the villages. Our assistants, and a few others, generally have family prayers.

One of the most hopeful signs of the year is an increase of the spirit of benevolence in the native church. The special interest in this particular shown by the mission helpers at the September meeting, had its effect in the villages. Many, we have reason to believe, went to their work with new thoughts and new resolves, feeling that they were not their own, and with purpose to devote themselves and their property to Christ and His cause in a way they had not before done. Taking this flame of love with them, it caught among the people. One congregation in the Periaculam district, hearing the earnest report of the catechist, contributed, at one meeting, to the amount of 10 Rupees. Two or three other congregations were interested, and gave sums to the amount of 11 Rupees. At this station, nearly 35 Rupees have been given to the American Board, besides the sum given by the helpers at the

September meeting, which was over 50 Rupees. At Dindigul, the native pastor, on the Sabbath after the meeting in Madura, stated what had been done there, and the spirit shown, when some of the congregation requested that the afternoon might be devoted to the consideration of their duty in the matter. Accordingly, after statements by the pastor and the offering of prayers by individuals present, subscription papers were circulated, which were signed to the amount of Rupees 49-9, all of which was paid within the week. All was given by natives but 21 Rupees. Beside the above a pair of ear jewels and a silver watch, worth about seven Rupees, were given.

The whole amount reported for various objects by the native church for the year, is Rupees 1290-14-10.

Although we are permitted to report a gain of only eighteen in the number of church-members, an advance considerably less than for any year during the last ten, we rejoice to be able to say that we have seen more direct evidence of the presence and power of the Spirit, at some of the stations and in a few of the congregations, than ever before. The conclusion of our last report made reference to the then felt presence of the Holy Spirit at Mallânkineru, in the Tirumangalam field. Here were seen indications of the work of God, such as the confession of sin with tears, the healing of divisions in the church and congregation, and the seeking of a spiritual guide with the inquiry, "What must I do to be saved." The feeling of some was so deep as to be accompanied with trembling and cries of distress, and one or two fainted. Other than this, there was nothing to which any one could object as being mere sympathy and animal feeling. One woman, in her distress of mind cried out, "O Lord, I am a great sinner, pardon my iniquities for my Saviour's sake. Cast me not away like the five foolish virgins. O, I see the tormenting and terrible hell fire. O my Saviour, send me not to that place." Afterward she was very earnest in prayer for the conversion of her children and brothers, and went from house to house, warning the people to turn to the Lord. Through her entreaties several heathen were led to attend the religious meetings. Among the happy results of this genuine work of grace, was the quickening of several already in the church, and the reception, during the year, of eight members on profession of their faith in Christ.

During this very encouraging state of things in Mallânkineru, great interest and sympathy were felt in the adjoining Mandapasâlai station district, but there was not, except to a limited extent, such a work of grace as to be called a revival. A meeting of the Native Association of that station, in the early part of the year, was one of much interest, and one incident connected

with it, as showing the efforts of the native church, to overcome the caste system of the Hindus, is worthy of mention. The Christians of the village, where the association met, are of the pallar caste. These prepared food for all present, and, with the exception of one vellalan, a new member, who made some excuse for his absence, all publicly ate together, having first craved the Divine blessing. Among those thus signifying that they felt themselves *one in Christ Jesus*, were vellalars and sakkiliyars, pallars and pariahs, pastors and catechists, teachers and taught—a varied group, and thus a faint emblem of that diverse, and yet united company, gathered, and gathering, from all lands in that temple made without hands, eternal in the heavens.

The missionary at Periaculam speaks of having seen marked evidence of the presence of the Spirit. On a Sabbath in April, when in the villages, a church large enough for an audience of three or four hundred, was crowded by the people of several adjacent congregations. The people present were most attentive and interested. After the sermon, and before the sacrament, a prominent member of the church, who had been under censure, made a most humble confession of his sins before all, and, falling on his knees, cried for mercy. Others at variance sought reconciliation, and several in different parts of the house wept freely. It was, in a degree, a pentecostal season. In June, on one occasion, thirteen persons were received to the church, and eleven children were baptized. This interesting fact is mentioned in reference to those received to the church, that they appeared *deeply impressed with a sense of their sins*,—the absence of which feeling is often most painfully felt by missionaries, called to examine native candidates for church-membership; and such, surely, will appreciate this testimony.

In several congregations in this large field of Periaculam, happy fruits and satisfactory results bear testimony to the genuineness of this revival.

At Kilamâttur, in the Madura station district, in the month of May, there were evidences of the Spirit's presence, and the Christians were quite zealous. Romanists and the heathen also, were affected, but the interest disappeared after a short time.

NATIVE ASSISTANTS.

These number in all 206, and are divided into four classes—namely, pastors, catechists, readers and teachers.

The six native pastors are all regarded as useful men, and are generally laboring happily in their work. One of them is much tried by a long continued quarrel in his church and congregation.

On account of unchristian conduct, connected with this strife, six members have been excommunicated. All these native brethren in the pastoral work need the sympathies and prayers of the people of God, but particularly do we commend the case of this brother, who seems weighed down with the troubles in his flock.

Pastor Zilva thus speaks of the death of a member of his church: "This year the Lord willed to call a prominent member of my church into His kingdom. This man and his family were the first to embrace christianity in this place. When the church was organized here November 25th, 1855, this man was appointed a Deacon. From the first of his embracing christianity, he was true and zealous in the religion he had chosen, and firm in the faith. He was taken suddenly ill, and for fifteen days suffered much. Until the soul left the body, he took much pleasure in hearing the word of God, and in prayer, and in the singing of hymns. He also prayed himself, 'O Jesus, have mercy, O Jesus, let it be according to Thy will,' and thus without murmuring, and in peace, he gave up his spirit to the Lord."

Pastor Yêsadiyan alludes in this manner to a member of a congregation: "The father of a very interesting young convert, called Yêsudâsan, in Kôpisthânpatti, was well acquainted with heathen doctrines and ceremonies. He was also a kind of judge among his caste of sakkiliyans, and had power to expel the bad from their clan, or to punish them by fines, &c. For four or five years he has been in the habit of reading our books and disputing much. He persecuted his son, and tried to make him forsake christianity, but he prayed for his father and asked me also to pray for him. God heard our prayers, and in February he joined the congregation. He used to read much the catechism, Sweet Savours of Divine Truth, and has made the substance of it into a song, and so sings praises to the Saviour."

The catechists and readers, numbering 123, are, we believe, improving in knowledge, efficiency, grace and charity. The system carried on in the mission, for ten years past, of giving them, and the teachers as well, a course of study, in which there are semi-annual examinations, has done much to improve them, and to quicken a desire for higher attainments, mental and spiritual. Beside these two examinations, one of which is before the whole mission, and the other by local committees of three or four members, each missionary holds monthly meetings with his assistants, for instruction and other purposes. This course of study is of the more importance, from the fact that a portion of the helpers are men who have been received into mission service while in their own villages, and whose opportunity for culture of any kind, has been very limited.

While the standard of piety among our helpers is such that

they could rarely be spoken of as "living epistles, known and read of all men," yet we believe the majority are laboring, in a good degree, happily, faithfully, and earnestly. The blessing of the Most High attends the efforts of a portion, to such an extent, as to lead some of the brethren to bear emphatic testimony on this point.

In connection with the efforts for the Board, most of the helpers have shown a very commendable spirit of benevolence, —in many cases amounting to positive self-denial. One brother states that some of his assistants gave out of deep poverty, and denied themselves much. One who gave a calf, gave almost his whole property. Another whose wages are $4\frac{1}{2}$ Rupees a month, gave $6\frac{1}{2}$; and yet another whose pay is 5 Rupees, contributed over 7 Rupees. In both cases these men have families and find it hard to live in this time of scarcity. Many similar cases might be mentioned where "their deep poverty abounded unto the riches of their liberality."

It is well known to those conversant with the subject, that very often in Hindu converts, though they have professedly, and in many cases really, renounced caste, there still remains much of the old spirit, and not infrequently many of the old usages, so that when instances like the following, occur, voluntarily, among our helpers and people, we feel that we have occasion to rejoice. During the September meeting, eight or ten shânâs, most of them catechists and teachers, one kuravan, one pariah, and one sakkiliyan, all united together in obtaining their food, took turns in cooking, and all ate together. The day the sakkiliyan's turn came for cooking, a kavandan joined the party. What a very great contrast this, to any scene that might have been witnessed in Madura a generation ago.

EDUCATION.

Under this heading, there is less reason for speaking at length, on account of the subject having been treated fully in the last report.

VILLAGE SCHOOLS.—The importance of our village schools, when viewed with reference to the future, and the hope of having at no distant day, a reliable, intelligent, and advancing church, can hardly be over estimated. And it is in this view, with much regret, we are obliged to say our statistics show a less number of scholars than last year, though there is a gain as compared with five years since.

Although one brother hopefully reports all his schools as good ones, yet others report so many as poor and indifferent, that of the whole seventy-two, forty come under this latter category. The

majority of the mission are of the opinion that the schools have generally improved in worth and efficiency, though not in numbers; still it is most manifest that they are not what we need, or what we desire. The reason for the low condition of the village schools, is the fact that the parents place so little value on education, and also that their poverty is so great that they require the aid of the children as soon as they can do the least work, as watching the fields or the cattle and sheep. The teachers also, many of them, are still very incompetent.

THE SEMINARY.—The number of students now in the seminary is 39, of whom five are catechists studying for a short period. A class of twelve students left early in the year, and entered the service of the mission. At the same time eight catechists returned to the stations. A new class of five was subsequently received.

Nine persons have been admitted to the church on profession of faith, and eleven have been dismissed to other churches in the mission. Several students give evidence that they have become sincere friends of Christ.

The teachers and pupils have made frequent efforts for the good of the people living near, and have distributed at festivals and in the villages, several hundreds of scripture portions, and about 10,000 tracts.

Of the revival in the seminary the Principal says: "During the early part of the year the religious condition of the seminary was very unsatisfactory, and caused me much anxiety. A few seemed to desire a better state of things, and were praying that God would pour out His Spirit. The week of prayer in January had been observed, but with less apparent interest than the year before; and, altogether, the prospect of a blessing from on high was very dark indeed.

This state of things continued till within four days of the close of the term in March, when on the evening of the Sabbath, the Lord was pleased to pour out His Spirit in a most remarkable manner. One of the smaller boys was brought to me in deep distress on account of his sins, and within an hour from that time four-fifths of the students, including many who were members of the church, were in great agony from a sense of their sinfulness.

This state of feeling continued during the remaining days of the term; some from time to time finding peace in an assurance of pardoning mercy, while others were cast down with a sense of their guilt, and ingratitude to the Saviour. All ordinary study was necessarily suspended, and the time spent in religious exercises, and in imparting such instruction as was suited to their peculiar circumstances. Subsequent experience has left no room to doubt that the work was of the Lord."

THE FEMALE BOARDING SCHOOL.—In May, the charge of this institution was resumed by Mr. and Mrs. Rendall, it having been in the care of Mr. and Mrs. Capron for the last three years and a half. The average number of pupils has been 45. In March a class of seven graduated, and in June, a class of fourteen was received. The graduating class had consisted of eight, but one week before they left the school, one of their number was suddenly taken away by death. She was a good girl, and, it is hoped, a true Christian. There has also been one other death during the year.

Instruction in this school is wholly in the vernacular. Miss Ashley, having made good progress in Tamil, has this year entered directly upon the work of teaching. The usual course of study requires six years. However, some are received for a shorter period, of those who are at too advanced an age to allow of their pursuing the full course. Several thus admitted, have left after two years of study, and have shown, by their after good conduct and usefulness, that they received much benefit from their brief stay in the school.

Of the religious state of the school, Miss Ashley writes: "We have rejoiced in some tokens of the presence of the Holy Spirit. For a short period, many seemed to be seeking the Saviour. Intense excitement prevailed at times. Four have been admitted to the church; three of them those who were not special subjects of the excitement, but those who had given evidence by their daily life, of the grace of God in their hearts."

DISTRIBUTION OF BOOKS AND TRACTS.

We feel it a duty and pleasure to follow up our addresses to the people by the judicious giving of tracts and books. Though we see not the results accruing that we desire, yet there are fruits. One states that he has known of three or four instances where persons said they had given up idolatry through reading our books, and another mentions that two men were impressed by reading a tract, and were led to join a congregation. A third says: "I met a man who had never seen a missionary in his village before, but who had received such knowledge of christianity by the reading of a small tract (The True Veda Proclamation) that he was ready to state to others the belief of Christians. I have seen no case where I think any one had been converted by the reading of a particular tract or portion of Scripture; but many cases where knowledge had been imparted and interest excited." A fourth states that he distributed nearly two thousand tracts and portions of Scripture, to persons returning from the great festival at Madura, in April, and he thinks the people

are more than usually ready to receive and read our religious books. About 250 Bibles and Testaments, over 5,000 portions of the Scriptures, and 44,773 tracts have been distributed during the year.

THE HEATHEN.

We are encouraged in our work among the heathen, by the good will shown and the general good attention given us when speaking with them of the great salvation. Sometimes we have very large audiences, drawn together, no doubt, in part, by motives of curiosity. We believe the light is spreading by means of preaching and the giving of tracts and the word of God. But we feel that a great work has yet to be done. More direct touring to the heathen has been contemplated, and a plan involving the purchase of tents, was matured early in the year, but has not yet been carried out.

It is painful to witness the state of bondage to superstition and ignorance, in which the people are held. There is a class of sorcerers in all parts of the district, who have great power over the people, and are constantly consulted in cases of sickness and of supposed possession of the devil. The prejudices of the people often prevent us from doing them good. Sometimes a strange conceit possesses them, and they conduct themselves like those in a panic. This was illustrated by events occurring in Madura early in the year. A Romish priest had extended protection to an abused child of a heathen in the city, which, together with the falling of a girl in a fit, in the street, produced great excitement and a tumult. The case came before the magistrate, and the air was rife with rumors. The report went into the country that magic powders were used, and that all were, in this way, to be made of one caste and one religion. Much was said about this in some quarters, and the people were less friendly than usual; but after a few weeks the excitement wholly died away.

MEDICAL DEPARTMENT.

The Dispensary has continued in the same charge, with Henry S. Cheeseman, native Dresser, as for some years past, and 3,133 patients have shared in the benefits it confers. Doubtless much good, physical and moral, has been done through medical missions; and it is with gratitude, that we are able to speak of our confident expectation of soon having the services of a mission physician.

Our gratitude and thanks are still due for the many and very kind offices of the Civil Surgeon, Dr. WILSON.

DONATIONS.

We acknowledge, gratefully, the kindness of Christian friends at Madras and elsewhere, who have, in this time of national calamity, kindly contributed to the support of our own and other American missions. May our gracious Lord, who forgetteth not the giving of a cup of cold water to any of His people, plentifully reward them; and, should darker days yet come upon us, may He enable them to continue to bear in mind the apostolic injunction, "Remember them which suffer adversity as being yourselves also in the body."

The following donations are thankfully acknowledged:—

FOR THE AMERICAN BOARD.

	RS.	A.	P.
Rev. P. S. Royston, C. M. S.	70	0	0
Rev. Mr. McDonald, C. M. S.	30	0	0
H. S. Thomas, Esq., C. S.	55	0	0
Dresser Vathakunnu,	24	8	0
Native Christians at Mandapasâlai, to constitute.			
Rev. H. S. Taylor an Honorary Member of the			
American Board.	100	0	0
Donations and collections at Madura	191	15	8
Do. Mânâmadura and Sivagunga,	9	13	1
Do. Mêlûr,	29	0	1
Do. Pasumalai,	20	2	1
Do. Periaculam,	81	5	1
Do. Pulney,	14	0	0
Do. Tirumungalam,	110	4	6
Donations at the September meeting, in part,	112	1	3
Donations of friends in the mission,	483	4	9
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FOR THE GIRLS' BOARDING SCHOOL.

R. R. Cotton, Esq., C. S.	30	0	0
R. Wilson, Esq., M. D.	10	0	0
J. G. Ryves, Esq.	30	0	0

FOR A SCHOOL HOUSE ON THE HILLS.

V. H. Levinge, Esq., C. S.	35	0	0
H. S. Thomas, Esq., C. S.	25	0	0
J. D. Goldingham, Esq., C. S.	20	0	0
Rev. P. S. Royston,	10	0	0

FOR CHURCH BUILDING IN KÔMBAL.

Rev. P. S. Royston,	20	0	0
C. Pelly, Esq., C. S.	50	0	0
Captain Lethbridge,	5	0	0
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	<hr/> Rupees 1566 6 6		

TABLE III.

	NATIVE ASSISTANTS.							BIBLE AND TRACT DISTRIBUTION.			STATION AND VILLAGE SCHOOLS.				CONTRIBUTIONS BY NATIVES.								
	<i>Pastors.</i>	<i>Catechists.</i>	<i>Readers.</i>	<i>Teachers in Seminary.</i>	<i>Teachers in F. B. School.</i>	<i>Schoolmasters.</i>	<i>Schoolmistresses.</i>	<i>Total Native Assistants.</i>	<i>Bibles.</i>	<i>Testaments.</i>	<i>Scripture Portions.</i>	<i>Tracts.</i>	<i>Schools.</i>	<i>Christian Boys.</i>	<i>Christian Girls.</i>	<i>Total.</i>	<i>Heathen Boys.</i>	<i>Heathen Girls.</i>	<i>Total.</i>	<i>Total of Scholars.</i>	<i>Rupees.</i>	<i>Annas.</i>	<i>Pice.</i>
Batalagundu,...	0	6	3	0	0	6	1	16	2	12	306	1050	7	57	14	71	36	0	36	107	72	12	0
Dindigul, ...	1	7	3	0	0	3	0	14	0	11	191	795	2	29	15	44	35	3	38	82	174	4	7
Madurai, ...	1	10	6	0	2	6	2	27	0	57	759	7750	8	41	23	64	78	6	84	148	149	2	9
Manamadurai, ...	0	1	0	0	0	0	0	1	3	9	177	1445								1	2	2	
Mandapasañai,...	320	15	0	0	0	16	1	55	19	24	800	3300	17	132	29	161	59	0	59	220	313	8	3
Melūr,...	0	5	0	0	0	5	1	11	1	2	153	2752	6	24	6	30	34	0	34	64	51	0	9
Pasumalai, ...	0	1	0	4	0	1	0	6	8	8	1000	10212	1	9	6	15	0	0	0	15	90	4	11
Periaculum,...	119	4	0	0	0	7	6	37	16	34	481	6885	15	108	25	133	74	3	77	210	195	0	6
Pulney, ...	0	2	2	0	0	1	1	6	2	10	140	1200	2	13	8	21	4	2	6	27	24	8	0
Sivagunga, ...	0	2	0	0	0	1	0	3	0	0	0	0	1	0	1	1	14	4	18	19	8	7	1
Tirumangalam, ...	0	11	0	0	0	3	2	16	8	15	389	2780	5	41	17	58	4	0	4	62	179	1	8
Tirupuvanam, ...	0	2	1	0	0	5	1	9	0	21	744	6604	6	5	1	6	74	2	76	82	31	12	2
Usulampatty, ...	0	3	0	0	0	1	1	5	0	0	0	0	2	13	6	19	4	0	4	23	0	0	0
Total...	689	34	4	2	55	16	206	59	203	5140	44,773	72	472	151	623	416	20	436	1059	1290	14	10	10

TABLE IV.

SEMINARY AT PASUMALAI.

4	<i>Teachers.</i>
0	<i>From heathen families.</i>
34	<i>From Christian families.</i>
34	<i>In full course.</i>
0	<i>In partial course.</i>
5	<i>Catechists.</i>
39	<i>Total.</i>
0	<i>Received in 1861.</i>
5	<i>Received Catechists in 1861.</i>
18	<i>Left in 1861.</i>
8	<i>Left Catechists in 1861.</i>
237	<i>Left from the beginning.</i>
157	<i>In mission service from the beginning.</i>
107	<i>Now in mission service.</i>

TABLE V.

GIRLS' BOARDING SCHOOL
AT MADURA.

2	<i>Teachers.</i>
0	<i>Scholars from heathen families.</i>
45	<i>Scholars from Christian families.</i>
45	<i>Total.</i>
14	<i>Received in 1861.</i>
21	<i>Left in 1861.</i>
2	<i>Died.</i>

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